2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

journeys in which corn was crushed into a meal, "or roasted in hot ashes, then crushed." To this maple sugar was added. This mixture could be stirred in water and boiled or could be eaten dry without cooking.[85] Adams, a Delaware and historian of his people, added that "they carried very simple food," parched corn pounded into a brown meal, sweetened with maple sugar, and mixed together with bear's lard.[86]

Water was the principal drink although various fruits and nuts were sometimes added. They "prepared a kind of liquor like milk by gathering a great number of hickory and black walnuts, dried and crushed them. Then they took out the kernels, pounded them as fine as flour, and mixed this with water so that it looked like milk and was almost as sweet."[87] Both Kinietz' and my informants (O.A., M.B.) held that their ancestors had regular meal times. Penn said that "they eat twice a day, Morning and Evening."[88] Men and women apparently ate together but children ate separately (O.A.). All of my informants stressed the fact that in the past an individual could eat anywhere in the village, and that everybody shared what food was available.

Food taboos. — It is unlikely that there were any general, culture-wide food taboos in early historic times. Certain foods may have been denied to an individual by his guardian spirit, but this is merely a supposition. Not even the animals symbolic of the phratries were taboo. Heckewelder, however, noted a taboo on the rabbit, identified with a culture-hero. He said that the Delawares, among other tribes, avoided the horse, dog, wildcat, ground hog, panther, fox, muskrat, and wolf.[89] De Laet, however, quoting Henry Hudson, described a "fat dog" which was butchered for a feast.[90] Rather than emphasize the few things that were not eaten by the Delawares, it would be more in keeping with the facts to state that the Delawares made relatively complete use of the edibles available to them, except rabbit and ground hog. Their tastes were catholic and were only slightly blunted by socioreligious proscriptions.

Delaware Economics

Although the methods by which and the persons by whom the need-serving goods were processed, distributed, and consumed are properly an aspect of social organization, it probably contributes more to an understanding of Delaware technology to discuss them under the heading of economics.

Division of Labor

The division of labor among the Delawares, as is true of cultures with analogous means of production, was predominantly sexual in

[85] Zeisberger, 1910, p. 32.
[86] Adams, 1905, p. 8.
[87] Kalm, 1937, I: 269.
[88] Penn, 1912, p. 233; Luckenbach, 1938, p. 599, agreed on this point.
[89] Heckewelder, 1881, pp. 251-52, 196; Zeisberger, 1910, pp. 132, 140.
[90] De Laet, 1909, p. 49.

Food Preservation and Cooking

Passing to the problem of food preservation, we find that such crops as maize, tobacco and meat were most commonly stored in pits covered over first with bark or grass and then with earth (Lindstrom, p. 253; Johnson, p. 279; Krieger, p. 39; De Rasieres, p. 107). The house was also an important storage place, the food being placed in hemp bags and suspended from the ceiling (Johnson, p. 279; Harrington, 1913, p. 218; Heckewelder, 1820, p. 370). 251

Maize was used in a variety of ways. According to one author, those stalks that produced no ears were pulled early and the sap sucked from them (De Rasieres, p.107). The ears were either roasted in ashes or boiled. Most of the maize, however, seems to have been pounded or ground into flour and sifted through a basket of the desired coarseness. The finer flour was mixed with lukewarm water, kneaded into dough and made into round, flat little cakes which were baked in hot ashes. The coarser flour was made into porridge (i.e. boiled with water) to which nuts, beans, berries, pumpkin or meat were sometimes added (Penn, pp. 31-32; Lindstrom, p. 254; De Rasieres, p. 107; Danckhaerts, p. 159; Johnson, p. 281; Heckewelder, 1781, pp. 194-96; Loskiel, p. 67). Indeed, there seems to have been almost endless variety in the preparation of these cornflour dishes. 252

The other vegetables were most commonly eaten boiled and, it should be noted, without seasoning except ashes, as the Delaware did not use salt (Pastorius, 1700, p. 384; Danckaerts, p. 159; Heckewelder, 1881, p. 194; Lindstrom, p. 254). Water was probably the most important beverage known to the Delaware at this time, but fruit juices and water flavored with crushed walnuts or hickory nuts are reported (Johnson, p. 281; Loskiel, p. 74; Kalm, p. 269). Tobacco was always mixed with willow bark or sumac for smoking (Loskiel, p. 73; Speck, 1931, p. 127). [263] 272 276

Manufactures

A wide variety of materials was utilized for cooking equipment. Serving dishes were made of wood, bark, shell, or a cut-off calabash; spoons were of wood or suitably shaped shells. Cups of tortoise shell have also been found (Johnson, p. 281; Harrington, 1913, p. 223; Danckaerts, p. 159; Lindstrom, p. 255; Pastorius, 1700, p. 384; Skinner, 1915, p. 38). Pottery, which was used for boiling, is found abundantly in Lenape territory. It was made of clay mixed with pounded sea shells, mica or sand and various combinations of these ingredients. The technique used was coiling. Designs consisted of lines and dots, stamped or incised on the vessel. Broken or cracked pieces were mended by lacing through holes bored on either side of the defect (Skinner, 1915, pp. 12 and 13; Heye, pp. 62-66; Abbott, 1875, p. 345; Smith, p. 138; Zeisberger, 1910, p. 29). 415 323

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

773 796x dropped the twelfth he disappeared, while they heard the heavens crack like thunder behind him as he went in. After this the Lenape began to hold these meetings according to the instructions he had given them.

NUMBER OF CEREMONIES

796x There were two of these ceremonies every year, both held in the Minsi Big House (*W'a'tekan*), which was quite similar to that of the Unami. One of these, performed about June when the wild strawberries were ripe, lasted only a single night; the other, early in winter, covered twelve days and nights. This latter corresponds to the Annual Ceremony of the Unami.

[272] At the June ceremony fresh strawberries were made into a drink for the people, which reminds one of the Iroquois Strawberry Dance, or Dance of First Fruits, as it is sometimes called. Strawberries were dried at this time to make a drink for the Winter Ceremony. [251]

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

537 796x the camp about it, and advised them to be always honest and kind and hospitable. He held virtue as something to be followed, at the same time condemning evil, every vice that he could think of being mentioned.

537 782 796x The chief then gave thanks for everything he could remember, from the heavenly bodies to the animals, trees, and herbs of the earth, not forgetting corn, beans, and squashes; and prayer for successful hunting and good health for all the people. At the summer meeting he prayed for good crops also. When he had finished, bear's fat was thrown on the two fires, and the smoke rose and filled the place with its odor.

CEREMONIAL DRINK

272 796x At this point it was customary to pass around a vessel of drink made of crushed wild strawberries, from which each person present swallowed about a spoonful, a drink made at the Summer Ceremony of fresh fruit, but in winter necessarily of berries dried for the purpose.